THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Truth becomes error when separated from another truth, just as a countenance loses its charm if one of its features be hidden, or an arch its stability, if one of its stones be removed."—NEWMAN HALL.

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CONVENTION OF CONFERENCE PRESIDENTS.

THE third Conference Presidents' Convention held in the British Mission, convened in response to President Clawson's call, at "Deseret," High Road, South Tottenham, London, on Tuesday morning, August 29th, 1911. There were present: President Rudger Clawson, of the European mission; Conference Presidents Leonard Mackay, of Birmingham; John F. Snedaker, of Bristol; Bernard Parry, of Hull; T. C. Jones, of Irish conference; F. C. Parker, of Leeds; Joel Richards, of Liverpool; J. S. McCann, of London; W. E. Mitton, of Manchester; J. W. Clark, of Newcastle; F. B. Hammond, of Norwich; Thomas S. Wheatley, of Nottingham; G. W. Teasdale, of Scottish conference; Samuel Cottam, of Sheffield; also Elders Hyrum B. Clawson, and Hugh Ireland, associate editor of the *Millennial Star*.

The first session began at ten o'clock a.m., by singing, "Onward, Christian Soldiers." Prayer was offered by President F. B. Hammond. Singing, "Redeemer of Israel." Elder Hugh Ireland was asked to act as secretary of the convention.

President Clawson welcomed the brethren to the convention, and expressed his pleasure at meeting with them in that capacity. He hoped they would have a profitable time together. As to the necessity of again holding such a convention, he remarked that of the thirteen conference presidents present, nine are new incumbents of office, and therefore did not meet with them a year ago. It was necessary that they should thus meet together, to bear their testimonies and exchange ideas concerning the work of the Lord.

It was as necessary that the conference presidents should meet together as that the elders should meet in Priesthood meetings. He (President Clawson) appreciated the privilege of thus meeting with them. They were very near to him. He needed their help in carrying on the work of the mission. It was necessary that he should have an opportunity to express himself to them, and they to him, as to the best methods and policy to be adopted in their work, that there might be harmony. They must be on intimate terms to attain that result. He respected the authority of the presidents, and desired that a spirit of harmony and oneness should prevail. Any misunderstanding would be disastrous to their work. It was fitting that they should thus meet together, before the conferences commenced, to develop unity of spirit, and carry the same into the mission field.

In continuing, President Clawson said there was no special program for this convention. He desired the presidents to make a report as to their work in the field, and any questions as to the same could be put forth and discussed. There had been quite a falling off in the work of the mission the last year all along the line. They had seventy-three elders more in the field in July, 1910, than in July, 1911. This had told seriously on the work. The agitation of recent months had also told against them. He desired to express his absolute confidence in and love for the brethren who were presiding over the different conferences in the mission. President Clawson concluded by bearing testimony to the divinity of the mission of Joseph Smith, and prayed that the blessing of the Lord would be with the brethren there assembled, giving them power and influence for good among the elders and saints over whom they presided.

Reports from the different conferences were called for, and were given in the following order.

President Leonard Mackay (Birmingham) was happy to be present. He derived great benefit from attending priesthood meetings and conferences. The work of the Lord was going on very well in this conference. More tracting had been done and more street meetings held than last year. In some places it was very difficult to hold street meetings. The branches were nearly all old ones. A good work was being done, though direct results were not very apparent. During the agitation Hans P. Freece had been lecturing in the vicinity of four of their branches. The elders were all good men, and were doing their duty. They were obeying the rules and regulations of the mission. The saints were as a rule doing their duty, and striving to keep the commandments of the Lord. He felt encouraged to go forward in the work. Many events connected with the recent agitation had tended to strengthen his faith. Bore testimony to the knowledge he had of being engaged in the work of the Lord, and that his prayers had been answered many times.

President John F. Snedaker (Bristol) said this was the third convention he had attended. The former ones had been of great benefit to him. He believed such meetings were a great help to all the presidents, and that their influence was felt throughout the entire mission. They afforded an opportunity to get acquainted, and to get each other's ideas as to the best methods of carrying on the work. No one knows more than all the others. He was thankful to have had the privilege of coming to the world as a missionary. His testimony of the gospel had been greatly increased. They were not accomplishing as much in his conference as he would like. He felt there was room for improvement. The elders are united and trying to do their best. He had the respect and goodwill of every elder. He would go back to his conference, carrying the spirit and instructions of these meetings, and encourage the elders to put forth greater efforts in the future. Reports did not always indicate the work done. Some elders distribute but few tracts, but have good talks with the people and preach the gospel faithfully. Conditions were different from many other conferences. There were long distances to travel from town to town. In many places the authorities would not allow street meetings. The saints were faithful and united. Many elders were needed in that conference. In conclusion, President Snedaker bore a strong testimony to the truth of the gospel and expressed a hope that they would all go forth with renewed determination to push forward the great work they were engaged in.

President Bernard Parry (Hull) was thankful for the privilege of attending the convention. He got much benefit from the priesthood meetings that were held from month to month. The elders in this conference are anxious to do all in their power to advance the interests of the work of the Lord. The greatest difficulty they had to meet was the indifference of the people. The recent strike troubles had occupied the people's attention so that missionary work was hindered very much. The saints in the Hull conference are mostly attentive to their duties, and endeavoring to live their religion. Testified that the work they were engaged in was the work of God. His testimony had been greatly strengthened as a result of his labors in the mission field. His determination was to go back to his field of labor and urge the elders to go forward and be diligent in the service of the Lord. He trusted that the Divine blessing would be with them all.

President T. C. Jones (Irish conference) reported that a good work was being done in his conference. Last month they had been very successful in their work. He had tried by example to lead the elders. They had experienced difficulties in holding street meetings in some places. The people were more willing to hear the elders than formerly. They seem desirous to learn something more of "Mormonism." He believed that more good could be

accomplished through the holding of street meetings than in any other way. They were the cause of more people coming to their meetings, and they also tend to develop the elders. There were only two branches in this conference, one in Belfast and one in Dublin. Last month seventy-nine street meetings were held. The saints were attending to their duties. He had visited the indifferent ones, and a better attendance had resulted. The elders are feeling good; they are united and trying to do their best. As a rule, the elders were good speakers. Testified that Joseph Smith was a prophet of God. We should let the people see that we are willing to make sacrifices for the sake of the gospel. As presidents they should show the elders an example in faithfulness.

President F. C. Parker (Leeds) said it was a good thing to meet and exchange ideas. He felt the necessity of receiving counsel from time to time. He wished to get the ideas of the other presidents. The conference was in good condition. The elders were a fine lot of men, and were doing a good work. He felt that more time should be spent in tracting and in selling books. It was their duty to do that. They would get satisfaction in doing it. They were here in the mission field to do the work assigned them. There were some discouraging conditions. Financially, things were not so well in his conference, but were improving lately. They had good branches, but were short of elders, some of whom were laboring alone. The elders felt well in the work and were desirous to press on. It is truly the work of the Lord. The longer he was in the mission field the more he appreciated the privilege of coming to the world as a missionary. He prayed that they might all be faithful and harmonize their lives with the gospel plan.

President Joel Richards (Liverpool) was pleased to have the opportunity of attending the convention, to receive the spirit of God and get ideas from the other presidents. He was new in the presidency. He found things in good condition. Many of the saints in the conference were faithful. He considered the law of tithing a good test. He was converted to it himself. Some have not faith enough to obey the law. Some of the members were converted to persons rather than to principles. He said this was a serious matter. It should be impressed upon their minds. The elders were God-fearing workers; they were trying to do their duty, and all were giving him their support. The recent strike had affected some branches very seriously. Reports could not show what had really been done. New elders sometimes make great reports, while older ones give fewer tracts and have more important conversations. He encouraged the elders to devote sufficient time to tracting. They were short of elders in his conference, on account of which some branches had to be closed down. Unless they got some new elders, others would have to be closed down. Some open-air meetings had been held, but in some dis-

tricts it was unwise to attempt to hold them. Next month he expected to be able to hold more. It was the most effective way to reach the people. Some would stop at the meetings who would not read literature. He rejoiced in his calling as an ambassador of salvation. Felt that the convention would be a great blessing to the presidents. Bore testimony to the Divine mission of Joseph Smith, and said the Priesthood of God had been restored to the earth.

President J. S. McCann (London) was pleased to meet in convention with the other presidents. They had some difficulties to contend with in his conference, as in the others. Some persecution had been brought to bear, which had its effect on the work. Tracting in many places had been impossible. The Coronation had occupied the attention of the people to a great extent. The recent strike troubles had also diverted public attention. Industrial problems were being more considered than religious ones. Many people expressed the opinion that religion was a continual source of annoyance to the world. The socialists frequently disturbed the street meetings. The police in many places had refused protection, and when any disturbance arose, they would close the meetings. In some districts, however, they had good protection. Just now they were confronted with the difficulty of securing suitable halls in which to meet. Four branches in London were in need of a hall. The saints were scattered over that great city, and it cost a good deal for many of them to come to meeting at "Deseret." In one place the hall they had occupied for six or seven years had been taken from them, because of prejudice, resulting from the recent agitation. In other places, they had been refused halls for the same reason. The elders were doing their duty. On account of removals, some of the saints had been lost sight of. He had urged the necessity of the saints reporting their removals to the different branches. He had found some misunderstanding as to the conferring of the higher priesthood upon the local brethren in some of the branches. Some thought they were being unfairly denied it, whereas they had, as presidents, been advised that it was unwise and unnecessary, under existing conditions, to confer the higher priesthood to any extent locally. He felt that presidents should, as far as possible, dispose of matters as they arise, and not leave unfinished business for their successors to dispose of. President McCann concluded by bearing testimony to the truth of the work in which they were engaged. He had seen the power of God made manifest. Persecution had brought the gospel before many people. Through it they had made many friends. He prayed that God would bless and prosper them in their labors.

The session closed by singing, "God Speed the Right." Benediction by Elder Hyrum B. Clawson.

(To be continued.)

THE LIVING GOD.

"We preach Christ, and Him crucified." Yea, most assuredly. But we do not worship a dead god, but the living, warm-hearted Son of God. One who hath sympathy with us in all our trials. It was written of old, "Thou shalt not suffer thine holy one to see corruption." So we preach not the dead Christ, but the incorruptible, unchangeable Jesus. Him, who having the power to lay down His life and to take it up again, did so for our sake. Jesus the Hero-God is accepted of men after His death. Yet many there are who worship in temples strewn with the sacred ashes of dead gods. The gods of Marcus Aurelius were each the possessor of a separate virtue as were the gods of the Scandinavians. But the virtue was the life of the god. The difference between his gods and ours is, that our God possesses all virtues, whereas his idea was—one virtue one God.

"I know that my Redeemer lives." If I had not this knowledge my life would be "an empty dream"; for there would be no futurity. We sometimes sing, "There is no to-morrow, only to-day." Now this may be true in one sense, but it is not in another. It serves, however, the purpose for which it was written, as an incentive to the good use of to-day. There is an eternal to-morrow. How many there are who but for the brightness of to-morrow would give up in despair to-day.

"To-morrow the sun will shine, although it is clouded to-day."

Robert Browning's message of hope to the world was "A Gospel of To-morrow," viz.:

"Grow old along with me
The best is yet to be."

His was a living faith in a living God. The god of the many creeds is a dead god. Their god is not a god at all—it is *nothing*, and nothing is emptiness, and emptiness is death. The true and living God speaks with His children to-day. Joseph Smith's message was, "'I know that my Redeemer lives,' for I have seen Him and He has spoken to me."

We Latter-day Saints believe in an eternal to-morrow. The key to eternal marriage—a law revealed to earth again through the Prophet Joseph Smith—supplies something for which many in the world are longing. The ministers of the various creeds marry people for time only, but the yearning of the human heart is to have a union which will bind two hearts together for eternity. Death has a sting if we are to be eternally severed from our loved ones. But the gospel in its fulness shows to us that God lives, and as He lives He will give His children light. But only to those who will receive it. For herein is their condemnation, for light is come into the world; but they love darkness better than the light, and will have none of it.

God is not dead. He is very much alive. He is working for the uplifting of His children, and preparing them for an eternal exaltation. Not a dead god, but the risen Christ, is our hope of immortality.

Salt Lake City. AUBREY PARKER.

THE MEANING OF LIFE.

No two individuals can look upon life in exactly the same way. Its meaning must necessarily vary according to the experience and development of each soul. To some, life has no meaning beyond material well-being and the satisfying of desire. The external limits the boundaries of their lives, because the exigencies of sensuous demands, which are wholly objective, leave no time for thinking.

We have at times appeared to be ship-wrecked without hope of rescue; but when the storm abated and the clouds were dispersed, the rainbow of promise appeared and the still, small voice within made itself heard; calmness took the place of agitation, and peace displaced the pain which seemed unbearable. Then we were able, through the magnifying glass of spiritual perception, to read and understand the lesson set for all to learn, and the higher meaning of life began to dawn upon the awakening intellect.

Suffering often seems to be the chief path to soul-development; but the peace that comes to the awakened one—the peace that passeth all understanding—is more than worth the price paid, because of the purification gained.

Life is exceedingly complex in all its ramifications, and is an almost hopeless puzzle until one grows to understand its inner meanings. When these are grasped and are engrafted upon the consciousness there comes to each one a light that ever increases, the light of the spirit, which reveals underlying realities, the beauty of which is beyond the comprehension of the sense-bound mind. This advancement need not mean separation from one's fellow-beings. On the contrary, we are brought into closer relations with them.

The man or woman who obeys the laws that govern the spiritual being; who is faithful in the quest for truth along the golden grooves of reason; who gives up his or her whole being to an absolute allegiance to the best and purest ideals, keeping the inner life in unity with the highest principles of conduct, serves to illustrate the highest meaning of life and becomes a light-bearer for humanity, showing the way to those high altitudes where the soul finds its haven of rest.—*Metaphysical Magazine.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 7, 1911.

BAPTISM.

Among the sects of modern Christendom there have been long and bitter controversies concerning baptism. After centuries of conflict between learned theologians, a common understanding seems farther off than ever. Infant baptism is the belief most generally accepted, and for reasons that are quite apparent. The sects that advocate immersion usually baptize adults only, and require a profession of the Christian religion, or "conversion." Infant baptism, on the other hand, does not constitute so practical a test, and has been much more popular on that account. Many people think it the proper thing to have membership in a church, but do not desire to commit themselves to the profession of a Christian life. The controversies that have been waged have had relation more to the mode than to the actual signification of the ordinance—more as to the letter of the law than to the spirit thereof. It is a decided confession of weakness, that so-called ministers of the gospel of Christ, who, if their ministry is anything more than a name, should possess the Spirit and power of God, are thus in open and continual conflict concerning one of the fundamental principles of their common faith. Instead of a feeling of humiliation over the weakness and division among the different sects, their respective champions seem rather to glory in the conflict, or in the opportunity it affords to distinguish themselves. The ministers of modern Christendom have no adequate conception of the fact that the Lord gave to His Church specific laws, for a definite purpose, and that the dignity of the Law-giver and the importance of the law alike require correct understanding and perfect obedience. All sacred history tends to establish the fact that, in the economy of God, His laws and requirements have been perfectly adapted to the ends for which they were given, and that obedience thereto invariably secured His favor and blessing, and that disobedience as surely forfeited these. The prevailing idea seems to be that while undeviating law and certitude were characteristics of God's administrations in former times, yet in these days it is only required that men should commonly believe in a few general principles—that correct understanding and exact conformity with the faith and practice of the primitive Church is

impossible and unnecessary. In other words, if we believe in the atonement of Christ, and endeavor in a general way to obey His teachings, then laws and ordinances that were necessary in former times are not now necessary to salvation. This idea is entirely at variance with the word of God, for we find that specific laws and instructions were given by the Savior to His church, that certain blessings followed the observance of these laws, and that the very conditions that prevail in Christendom to-day were predicted to follow a departure from the same. The teachings of the Savior and His apostles are clear and consistent throughout, and the practice of the primitive church, until false teachings and apostasy appeared, was in strict accordance therewith. As the Savior instructed His apostles that "He that believeth and is baptized shall be saved," it is very important to know the truth concerning baptism. We ought to have a clear understanding as to the correct mode, who are proper candidates, and for what purpose it is to be administered.

As to the mode of baptism, we find that in every instance recorded in scripture, it was by immersion. Jesus is our pattern and example, and He requested John the Baptist to administer the holy ordinance to Him, in order that He might "fulfil all righteousness." We read: "And Jesus when He was baptized went up straightway out of the water." (Matt. 3: 16.) It is absurd to think that John would be baptizing in the river Jordan, and that Jesus would go to him to be baptized, if immersion were not necessary. It is very significant, too, that the baptism of Jesus in the Jordan should be the occasion of that remarkable manifestation, when the Spirit of God descended upon Him, and the voice of the Father declared: "This is my beloved Son, in whom I am well pleased." The Father, the Son, and the Holy Spirit united on this occasion to attest the divinely-instituted ordinance of baptism as there administered. After a right understanding of this event, we are better prepared to grasp the significance of the words spoken by the Savior to Nicodemus: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) As shedding further light on the mode of John's baptism, we read: "John also was baptizing in Ænon, near to Salim, because there was much water there." It is evident beyond all question that John baptized by immersion. In the account of the Ethiopian's baptism by Philip, it is recorded: "And they went down both into the water, both Philip and the eunuch, and he baptized him." (Acts 8: 38.) The Savior, speaking to Nicodemus, said: "Except a man be born again, he cannot see the kingdom of God." When man is born into the world he comes forth from the watery element, being first buried in it, which constitutes his birth. The meaning of the words "born of water" is to have the sacred ordinance of baptism performed after the pattern of the first birth. Immersion is the only form of baptism

that symbolizes birth, and it is also the only form known to the apostolic church.

The next question that arises is as to who are proper candidates for baptism. In the commission given by the Savior to His apostles, just before leaving them, He said: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Matt. 16: 15, 16.) This is clearly equivalent to saying that those only were to be baptized who believed. In the case of the Ethiopian eunuch, the qualification was, "If thou believest with all thine heart, thou mayest." There is not a single instance on record in the New Testament of anyone being baptized who did not first believe. Indeed belief and repentance necessarily precede baptism in all cases. Not a single scriptural proof can be adduced in favor of the baptism of infants. We are aware that its advocates point to the commission of the Savior, as given above, where the apostles were instructed to "preach the gospel to every creature," and argue that "every creature" must of necessity include infants; therefore infants ought to be baptized. The absurdity of preaching the gospel to infants, and of their believing in order to be baptized, is too glaring to call for any argument. One instance that is cited in favor of the baptism of infants is that of the Philippian jailor, who inquired of Paul and Silas what he must do to be saved. "And they said: Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway." (Acts 16: 31-33.) This is usually regarded as a stronghold of the doctrine of infant baptism. The word of the Lord was spoken to "all that were in the house," and then they were baptized. There would likely be one or more infants in the house, it is argued, and they were baptized. Such an argument proves one thing very clearly—the absence of a better one. If Paul and Silas baptized any who were not capable of believing, then they departed from the instructions of their Lord. The presumption of an endeavor to justify a departure from the law of God on the mere probability of their being an infant in a family only needs to be pointed out, to be censured as it deserves. "He that believeth and is baptized shall be saved," was the Savior's instruction to His apostles. It was the invariable condition of membership in the church, and was certainly observed by the apostles in this instance as in all others.

We come to the most important question of all, "What is the object of baptism?" We find from the New Testament that baptism was administered for one purpose only—the remission of sins. John the Baptist preached "the baptism of repentance for the remission of sins." There was no essential difference between

the baptism of John and that administered after the resurrection of Jesus. Faith and repentance preceded it, and the promise of the Holy Ghost was given in all cases. This was the burden of John the Baptist's preaching from the beginning. On that memorable day of Pentecost the assembled multitude, convinced that Jesus was the Christ and that the apostles were His authorized servants, cried out: "Men and brethren, what shall we do"? Peter replied: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2: 38, 39.) Here is a declaration from the Apostle Peter, which in its broad scope embraces all people in all ages, who are to become members of the Church of Christ. Baptism is again asserted, on this the most momentous occasion in the history of the primitive church, to be for the remission of sins. Many scriptures can be adduced to substantiate the same great truth. We call attention to but one more in this connection. The Apostle Paul, narrating the circumstances of his conversion, tells how Ananias, who had been divinely sent to instruct him, said to him: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.) An impartial study of the Acts of the Apostles will convince anyone that the object of baptism was the remission of sins. Such being the case, the baptism of infants is entirely unnecessary and unauthorized, for they, not having reached the years of accountability, have no sins to remit.

It is a serious responsibility that men have assumed in changing the laws and ordinances of the gospel. The results are very apparent. The Spirit of the Lord has been withdrawn, and the gifts and blessings that followed obedience to the true gospel are not to be found where it is not preached. The Lord has happily restored His gospel and authority in these days, as His prophets foretold He would, and His Spirit accompanies them, with all the ancient powers and blessings. The Church of Jesus Christ of Latter-day Saints is the only organization on earth possessing the gospel in its purity and fulness, together with the authority to administer in all the ordinances thereof. Those who will receive that gospel—who will exercise a living faith, truly repent of their sins, be baptized by immersion for the remission of the same, and receive the Holy Ghost by the laying on of the hands of those having authority to do so—will receive a testimony and assurance of divine light and favor that time, experience and persecution will but strengthen and confirm. To know the truth, to become members of the true Church of Christ, and to enter into covenant relationship with our Heavenly Father are some of the privileges that the Latter-day Saints have to offer to the world.

H. I.

MINUTES OF NOTTINGHAM CONFERENCE.

THE semi-annual conference was held in Cobden Hall, Peachey Street, Sunday, September 3rd, 1911. President Rudger Clawson, Sister Lydia S. Clawson and three of their children were present.

President Thomas S. Wheatley opened the first session at 10:30 o'clock, by welcoming the saints and friends into Nottingham, and invoked the blessings of the Lord upon the conference. He briefly showed that obedience to the commandments of the Savior was essential to salvation, and that the world would be greatly benefitted temporally were it to obey them. Said that the elders were endowed with the necessary authority to teach these commandments and officiate in the ordinances of the gospel.

Elder J. Y. Peterson spoke of the blessings that were enjoyed by one laboring in the ministry. He explained what constituted the kingdom of God, said that Christ established that kingdom on the earth, and commissioned servants to go and initiate souls into it. Bore testimony that the kingdom had been again established in these last days.

The anthem "Incline Thine Ear," was sung by the choir.

President Clawson was the next speaker. He said that he was pleased to meet with the Nottingham saints and commended the choir for their beautiful singing. In explaining the perfect organization of the Church, he showed how essential a leader was, and said that one might not expect to find the Church of God without an inspired prophet at its head. He emphasized the fact that the world was in a deplorable state of darkness, that many truths of the gospel were unknown to them. As an illustration, he pointed to the law of tithing, proving from the scriptures that this law was taught and practiced by the ancient prophets of God and that it was confirmed by Christ Himself.

In the 2:30 session, after the sacrament had been administered by Elders F. C. Clark and Charles Naylor, during which the choir sang the anthem, "God so loved the world," Elder John B. Kerr spoke. He explained briefly the necessity of speaking under the influence of the Spirit of God. Said that the burden of the elders' message was that the gospel had been restored, with authorized officials to administer in the ordinances thereof. Faith, repentance, baptism, and laying on of hands for the gift of the Holy Ghost were the first principles. In conclusion, he explained that the perfectness of the Church organization did not exempt even the President from the judgment of its tribunals.

Elder M. H. Love spoke on the authenticity of the Book of Mormon, quoting from II. Nephi 10: 11: "And this land shall be a land of liberty unto the gentiles, and there shall be no kings upon the land." Showed from the history of the Americas how literally this had been fulfilled.

Choir sang the anthem, "Hearken unto me, oh ye, my people."

President Clawson commented upon the Book of Mormon. Explained what it was, how it had for fourteen hundred years been buried in the earth, and that finally it was delivered unto Joseph Smith by an angel. Quoting Rev. 14: 6, 7, he showed that its forthcoming was predicted by John, and also by Isaiah in the 29th chapter, and by Ezekiel in the 37th chapter.

The 6:30 session was attended by a congregation of two hundred. Elder Clarence T. Ward was the first speaker. He confined his remarks to the principle of revelation, and gave several reasons why the Latter-day Saints believed in this principle. The world was in great need of it, having regard to the conditions that exist. God had in times past made six separate covenants with His children upon the earth, and there was nothing to disprove the making of another covenant. The prophets of old had predicted that a new covenant should be made in the last days. Many passages of scripture were quoted in proof of these. In conclusion, the speaker questioned whether any unbiassed mind could become familiar with the life of Joseph Smith and doubt his sincerity or the proofs of the Book of Mormon and its divine origin.

The anthem, "O Savior, Friend," was rendered by the choir.

President Clawson explained how sacred and eternal are the covenants of the Lord. Proved from Isaiah that the children of men had broken the everlasting covenant, and said the elders had come a long way to announce its restoration. The speaker dwelt on the marriage covenant, showing how eternal and far-reaching it originally was. Said that as of old this covenant should to-day be binding beyond the grave, and explained that if properly performed in the temple of God, it would be so. He also showed how it could be done by proxy, if saints were denied the blessing while in life.

The beautiful music rendered by the choir, under the very efficient leadership of Elder A. T. Henson, did much to inspire the speakers, and the Spirit of God was poured out in rich abundance.

On the afternoon of Saturday, September 2nd, 1911, President Clawson met with twenty-one traveling elders of this conference in Priesthood meeting. The elders reported their labors and much valuable counsel and instruction were given.

CLARENCE T. WARD, Clerk of Conference.

FROM THE MISSION FIELD.

North London Branch.—On Sunday, August 6th, 1911, the North London Branch was re-organized, with the following officers :— Elder James B. Walkley, president, with Elders H. G. Dodman and M. E. Riggs as counselors; Elders Leo M. Coombs musical director; A. E. Gray, secretary. On Sunday, August 20th, the Sunday School was also re-organized, owing to the release of Elder

Charles B. Petty as superintendent. The following are the new officers :—Elder Leo M. Coombs, superintendent; Elder M. E. Riggs, first assistant; Elder Willard J. Andelin, second assistant; Elsie Hucklebridge, secretary; Elder Leo M. Coombs, musical director.

Enjoyable Outings.—The Grimsby Branch Sunday School held its annual outing on Thursday, August 17th, 1911. The elders, saints and friends to the number of eighty-five were taken in wagonettes to Mr. Popple's field at Waltham. The day was spent in various sports and games and in partaking of the good things provided. The weather was ideal, and not a hitch occurred to mar our pleasure from start to finish.

On Saturday, August 12th, 1911, the Young Men's and Young Ladies Mutual Improvement Associations of the North London branch of the London conference held their annual outing. Leaving Dalston Junction at 10 a.m., they arrived at Richmond and camped in Old Deer Park, under its majestic trees. There were quite a number present, including President J. S. McCann of the London conference. Elders Coombs, Moss, Allington, Walkley, and Sister Walkley and Sister Steele, President of the Young Ladies Association, and other saints and friends. Elder Coombs, having the affair in charge, certainly made it a pleasant day for all concerned. The day was spent in picnic, games, boat-riding, etc., all returning in good spirits and feeling that they had spent a most enjoyable day.

Baptisms.—On Saturday evening, August 26th, 1911, a baptism was held in the Gorton Baths, Manchester, when twenty souls were initiated into the fold of Christ, as follows: Manchester 4, Hyde 1, Heywood 1, Bolton 1, Bury 3, Swinton 2, Rochdale 5, Oldham 2 and Leigh 1. Those officiating were Elders William Chapple, L. E. Williams, Thomas Anderson, D. G. Emery, A. F. Wilson and Edward T. Howard. Confirmation took place at the water's edge. Appropriate remarks were made by Elder William C. Mills, there being present about two hundred people.

On Saturday, August 26th, 1911, a baptismal service was held in the Public Baths, Leicester, six persons from the Loughboro' branch (Nottingham conference), being added to the Church. Elder Nephi D. Beckstram performed the sacred ceremony.

On Thursday, August 24th, 1911, in the Fisher Lads' Baths, Grimsby (Hull conference), a baptismal service was held, eight souls being initiated into the fold of Christ. Elders E. W. Smith and D. C. Loveland officiated. Confirmation took place at the water's edge.

A baptismal service was held at Seaforth (Liverpool conference), on Tuesday, August 29th, 1911, when four new members from Bootle were initiated into the fold of Christ, in the river Mersey. Elder Sterling B. Talmage officiated.

Successful Socials.—On Saturday evening, August 26th, 1911, the saints and friends of the Kidderminster branch (Birmingham conference), gave a social in honor of Elder David Evans, who is about to return home. A splendid program, consisting of vocal and instrumental selections, recitations and other pleasing features, was well rendered. As a token of love and esteem, Elder Evans was made the recipient of a handsome traveling rug.

On Tuesday, August 29th, a very enjoyable social was given at "Deseret," High Road, South Tottenham (London conference), under the auspices of the Young Men's and Young Ladies Mutual Improvement Associations, President Leo M. Coombs presiding. The program, consisting of songs, recitations, readings, etc., was rendered in a very creditable and artistic manner, and was much appreciated by all present. Light refreshments were served by the young ladies, after which all participated in playing games until eleven o'clock, when President Rudger Clawson pronounced the benediction.

District Meeting.—An interesting district meeting was held August 27th, 1911, at Shepherd's City Baths, York (Hull conference). Elder H. B. Harris presided. The general and local authorities were unanimously sustained at the afternoon session. Elder T. Ray Bell addressed the assembly, showing that an apostasy and restoration had taken place since the time of Christ. Elder Edward Williams proved that authority is necessary to administer in the ordinances of the gospel. President Bernard Parry showed that faith, true repentance and baptism are requisites for membership in the true Church of Christ. The hall was well filled at the evening session. Elder D. C. Loveland spoke upon true manhood and womanhood. He said there are always two spirits working for the souls of men. Those who stand out for right are always more admired by men in the end, and are more acceptable to God than a double-minded man. President Parry proved from the scriptures that works are essential to salvation. Elder B. A. Wilson called attention to the sectarian idea of God. He also spoke upon the fall of Adam and the atonement of Christ. Beautiful solos were furnished by Elder Williams at both sessions. He was ably accompanied by Mr. Harold Ashworth.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON IV. THE MERIDIAN OF TIME.

I. THE NAME.

1. Its origin (Moses 5: 57, and references thereto).
2. Its expressiveness. (a) Define "meridian." (b) Compare its common usage, (as the daily meridian dividing the hours before and after noon), with the scriptural meaning herein expressed.

3. Its general acceptance. (a) Note the custom, now practically universal, of dividing human history into "B. C." and "A. D." time periods. (b) Explain these abbreviations (consult a reliable dictionary). (c) See Book of Mormon records as to reckoning of time after the appearance of Jesus Christ among the Nephites (IV. Nephi 1: 1, and following verses, especially verse 21: Mormon 2: 3, 16, 22, 28; 3: 7; 4: 1, 7, 10, 15, 16; 5: 5, 6; 8: 6. (d) Importance of this general recognition of Christ's advent as the greatest event in history. Testimony to the Savior's pre-eminence, and contradiction of the sophistry that represents Him as merely a man.

II. The Time.

1. Divinely appointed (see references under I, 1, this lesson).

2. Revealed and announced. (a) On eastern hemisphere.—Note the recognition of the sign of the star by the magi (Matt. 2: 2, 11); see also revelation to Simeon (Luke 2: 25-27), and compare instance of inspired knowledge in the act of Anna the prophetess (Luke 2: 36-38). (b) On western hemisphere.—Note prophecy of Samuel the Lamanite, and its fulfilment (Helaman 14: 2-12; compare III. Nephi 1: 13-21).

III. The Great Event.

1. The world's Redeemer. (a) Need of a Redeemer.—Note the condition of mortality following disobedience. (Study "Articles of Faith," lecture 3, and references there given.) (b) The Redeemer chosen.—Review outline and references in Lesson II, 2, of this course. (c) Satan rejected.—References as in "b"; emphasize the selection of Jesus and the rejection of Satan as proof of the Father's plan to insure free agency to His children.

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